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ruins and a fort in the vicinity, as he identifies Tiphsah with the El-Hammâm of to-day. The jungles here are full of lions according to the stories of the natives and the soldiers. Fires were built and a sharp watch kept. From El-Hammâm to the next station, El-Sabâh a fort, without any village, is a long and dreary ride of 10 hours and 45 minutes. Nothing of interest is to be found on the way.

AMERICAN INSTITUTE OF SACRED LITERATURE.

AN EXAMINATION ON THE GOSPEL OF LUKE.

The whole world will soon enter upon the study of the life of the Christ as contained in the Gospel of Luke. The International Lesson Committee have with great wisdom planned for an entire year's study upon the greatest of all subjects. Two classes will engage in the study:

1) Those who have many times gone over the same ground, those to whom the story is familiar in all its details.

2) Those who, though not utter strangers to the subject, have nevertheless never carefully studied it.

The great purpose of the work of both classes should be to have as a result of their study (1) a reasonable familiarity with all the details of the life and work of Jesus; (2) a fair knowledge of the times in which Jesus lived, the customs and manners of the people; (3) a clear and definite conception of the methods of work employed by Jesus, and the great purpose of that work; (4) an acquaintance with the book of Luke as a literary production, its particular purpose, style of composition, etc., etc.

From the beginning the student's mind should be impressed with the idea that his work must be done in such a manner as that when finished he shall be in possession of certain tangible results. Why should an entire year be spent upon the subject, and at the end there be nothing to show for the labor bestowed?

In educational circles it is customary to hold *examinations* at the end of a particular course of study. Experience has shown that an examination is useful in several ways. (1) It calls for a review of all the work done; no one need be told that a review is a good thing; (2) It enables one to get a comprehensive grasp of the subject as a whole; (3) It is a test of the student's knowledge of the subject; after a period of study he ought to know something about the matter studied; does he? (4) It is a stimulus to better work for a student to have in mind that, at the close, he will be expected to stand a test; (5) In short, an examination, if properly prepared for and properly conducted, may render an invaluable service in securing better results in any work of an educational character.

In view of all these facts, the *American Institute of Sacred Literature*, proposes to all Sunday School classes, Bible clubs and individual students who shall take up for the year the study of the Gospel of Luke, wherever they may live and in whatever way they may study, an *examination* upon that book at the close of the period during which it will be studied. As to the character of the examination, the following points only may be noted here:

(1) The examination will be offered to individuals, to classes or to entire schools.

(2) It will be arranged for at least three different grades of students, and thus be adapted to the needs of all the members of a school (above ten or twelve years of age).

(3) It will cover in a general way the points above indicated, viz., the details of the life and work of Jesus, the times in which Jesus lived, the methods and purpose of the work of Jesus, the literary form of the Gospel of Luke.

(4) The examination will be written; the papers will be read by instructors appointed by the Institute; to those who pass the examination there will be given *Institute certificates* to that effect.

(5) Information concerning the manner of conducting the examination, and specimens of examination-papers will be sent upon application to the Principal of Schools of the Institute of Sacred Literature, New Haven, Conn.

Is not the plan worthy of consideration as one which, perhaps, may add greatly to the efficiency of the work done upon the subject during the coming year?

General Notes and Notices.

The newly appointed Laudian professor of Arabic at Oxford, Dr. D. S. Margouliouth, in his inaugural lecture which discusses the Book of Ecclesiasticus, has endeavored to prove that the book was originally composed in Neo-hebrew and had a metrical form.

The second volume of the new edition of the Records of the Past is ready for publication. Professor Sayce, the editor, spends the winter in Egypt where last year he so narrowly escaped death from a serpent's bite.

Among the courses of lectures which are being delivered or announced for delivery are two of special interest. Mr. G. Bertin is giving a course at the British Museum on the Religion of Babylonia, illustrated by the material in the Museum. A series of lectures on the Asaph Psalms (Psalms 50, 73-83) is announced by Dr. King the Hulsean lecturer at Cambridge. He will consider these psalms with reference to certain ideas which are met with in the early religion of Babylonia.

Rev. H. G. Tompkins, the oriental scholar, lately discussed the present state of knowledge regarding the dynasty of the Hyksos kings in Egypt. The same period has been recently considered by Dr. Krall in a pamphlet on the Egyptian name of Joseph. This name he professes to find in the Egyptian Ze (d)-month-ef-onkh and declares that the monuments show other instances of